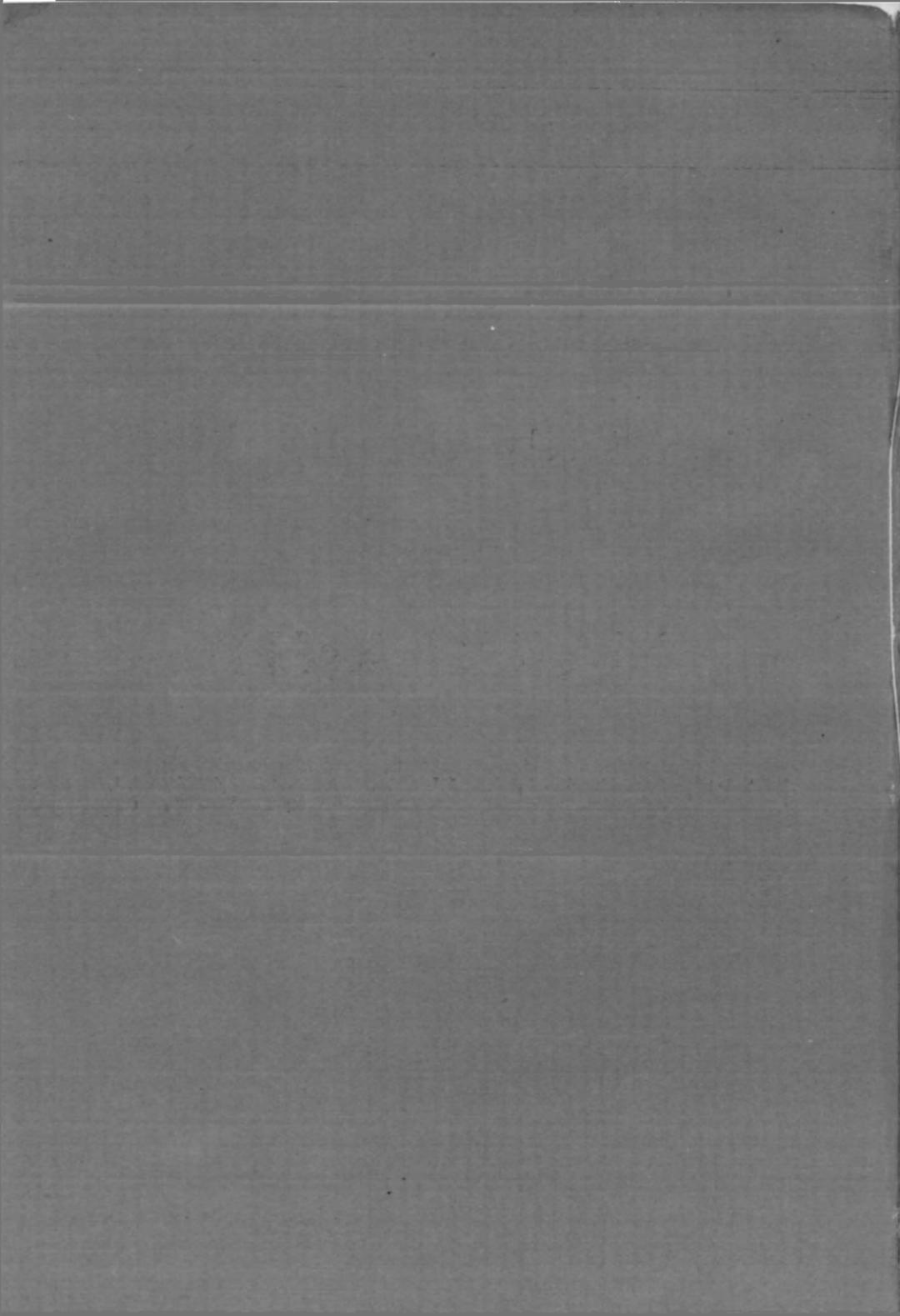


HISTORICAL SKETCH
OF THE
MARYLAND
BAPTIST UNION ASSOCIATION.

1836-1885.



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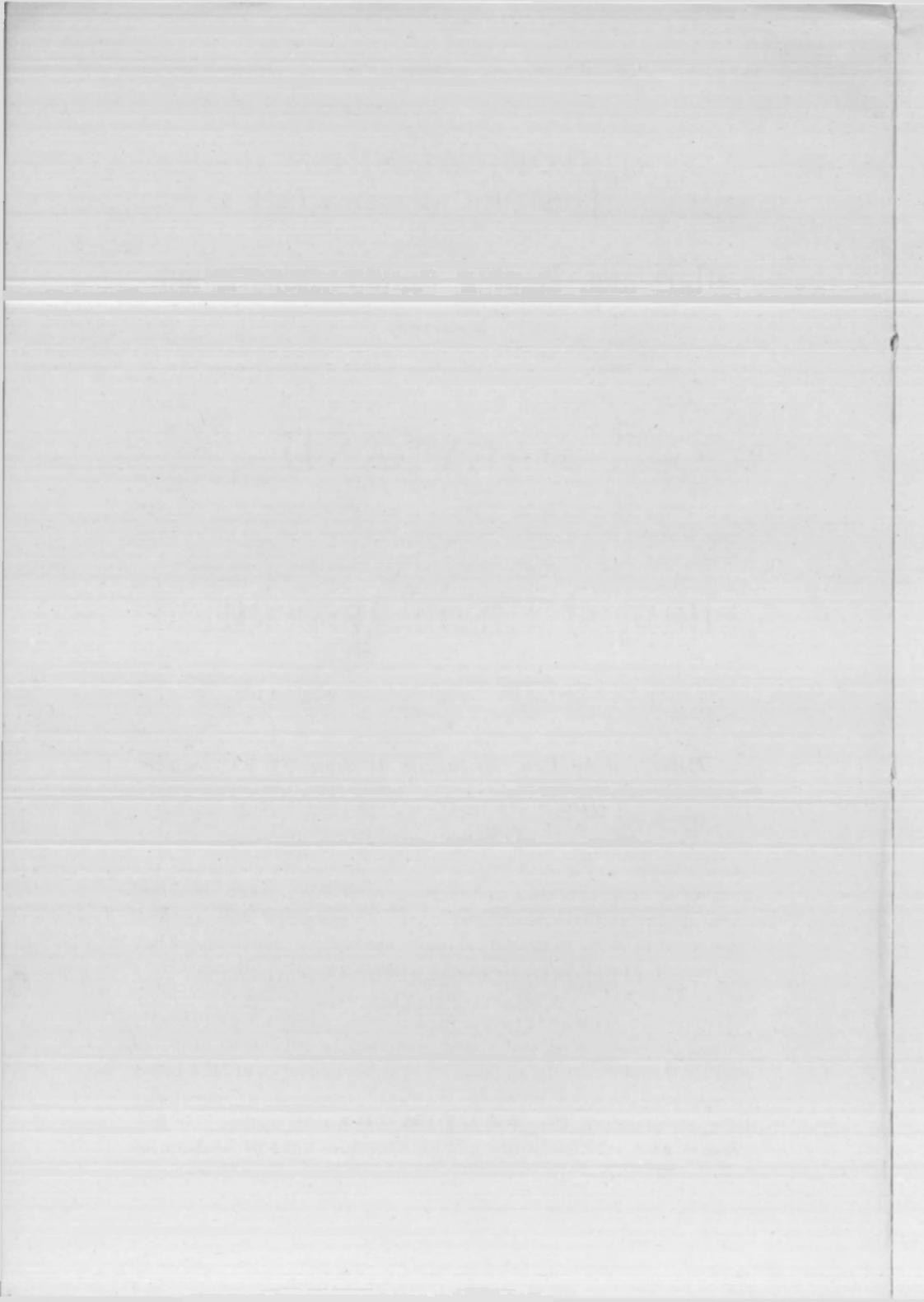
MARYLAND

Baptist Union Association.

*Delivered by Rev. Franklin Wilson, D. D., on the
Fiftieth Anniversary of that Body,
October 20, 1885.*

PUBLISHED BY ORDER OF THE ASSOCIATION.

BALTIMORE:
J. F. WEISHAMPEL, PRINTER AND BOOKSELLER,
No. 6 NORTH GREENE STREET.



HISTORICAL SKETCH

OF THE

Maryland Baptist Union Association.

THIS ASSOCIATION was formed October 27, 1836. Hence, the fiftieth meeting is the *beginning*, and not the *close* of its Jubilee year. Our review therefore, can embrace the history of only forty-nine years. I propose to give first a brief sketch of its origin and progress; then to point out in succession what it has accomplished for various objects, and in conclusion, to name some lessons taught by our experience.

The first Baptist Church in Maryland, (known as Sater's,) was formed in 1742—one hundred and forty-three years ago; the first Church in Baltimore celebrated its Centennial in January of the present year. In 1793, the "Baltimore Baptist Association" was constituted, with six churches and 226 members. The Salisbury Association, on the Eastern Shore, was formed in 1782. The latter body had never over 600 members, and having adopted Anti-Mission sentiments, has become almost extinct. The Baltimore Association was for many years in favor of Missionary operations, and in 1820 reported its largest number, viz : 18 churches and 362 members. It was never very active or aggressive in Missionary work, and gradually the opposite spirit crept in, until the number of members was diminished to about 800, when in May, 1836, it met at Black Rock, where only 28 delegates were present (and seven of them were not properly authorized members,) when the famous Anti-Mission Resolutions were forced to adoption by a vote of 16 to 9: "Whereas, a number of churches of this Association have departed from the practice of the same by following cunningly devised fables, uniting with, and encouraging others to unite in worldly Societies, to the great grief of other churches of this body, there cannot be any fellowship between principles so essentially different, therefore, Resolved, that this Association cannot hold fellowship with such churches, and all that have done so be dropped from our Minutes." By "worldly Societies" were meant Missionary,

Bible, Tract, Sabbath School and Temperance Societies. Seven churches immediately left this unworthy body, and in October of that year, (1836,) 16 delegates from the Navy Yard Church, Washington, the First and Calvert Street, Baltimore, the Pikesville, Gunpowder and Taneytown Churches, Maryland, met in the house of the First Church, Baltimore, and organized this Association.

"Who hath despised the day of small things?" There were but six Churches represented, with only four pastors, namely: Stephen P. Hill, Geo. F. Adams, Thomas Leaman, Joseph Mettam, the only surviving minister. Four of these Churches had but 82 members in all, an average of a little over 20 for each, and the whole Association numbered but 345. Brother John G. Cox (who is present) and brother L. Alban, are the only surviving laymen.

They had "mighty" obstacles to contend with. The opposition of their nominal brethren whom they had just left; the prejudice against the very name "Baptist" awakened by their course; the evil influences of the world, and of a State where formalism is so deeply intrenched, that in many parts of it "the World is the Church, and the Church is the World;" their own fewness and feebleness contrasted with the numbers, wealth and strength of other denominations; these and other things have made Maryland one of the hardest of all fields for our work. But undismayed, this noble Spartan band gave the trumpet no uncertain sound passed resolutions commanding all the objects denounced by the "Black Rock" pronunciamento, adopted a Constitution and published a fraternal letter, most ably setting forth and vindicating from "the simple truth of God as revealed in the Bible," its missionary spirit and aims. Of this memorable meeting James Wilson was Moderator, S. P. Hill, Secretary; George F. Adams was elected Corresponding Secretary, and Wm. Crane, Treasurer. The only delegate from Washington was R. P. Anderson, grandfather of the present President of this Association. The next year the Nanjemoy Church was added, with 160 members, and the total rose to 535. Since then its progress has been steady, varied at times with very great additions, and on a few occasions with a slight diminution in numbers. During the great revival in the days of Elder Jacob Knapp, in 1839-40, the number rose from 565 to 1,183, or more than double in a single year. It was nearly doubled during the decade between 1846 and 1856, and more than doubled between 1866 and

1876, at which date we had 10,271 members. The largest number ever reported was in 1877, viz: 10,716. The next year witnessed a diminution of 1,292 by the withdrawal of the six white churches of the District. Two years later, the colored churches of the District withdrew, reducing us to 8,306, a loss of 1,541, but by God's blessing the breach thus made has been filled again, as we have now 56 churches, 11,550 members, (*see Note*) all in Maryland. The largest number baptized in one year, until the present, (1,250) was in 1874, viz: 1,085; the next largest in 1876, viz: 1,031. The smallest number baptized since 1840, was in 1847, and in 1862, during the war, namely, 66 in each of those years. The total number received into our Churches by baptism from the beginning, is 19,246, an annual average of 393. The greatest increase has been in Baltimore, where we have 19 Churches with 9,249 members; average, 486. In Maryland we have 34 Churches, 2,201 members; average, 65.

The Association was incorporated in May, 1853, and the title to several meeting-houses throughout the State, has been vested in this body, to preserve them from danger of loss by the failure to keep up a proper succession of Trustees.

This Association has been greatly indebted for its power and its progress to the revivals of religion which God has from time to time granted our Churches. It had its origin in the revival spirit awakened in the First Church under the labors of Rev. Wm. F. Broaddus, in 1834, and in the missionary zeal of Bro. W. Crane and his pastor, Rev. George F. Adams.

As already stated, it received a mighty impulse from the wonderful work of grace under the labors of Elder Jacob Knapp, in 1839; and subsequently in the revivals which attended the preaching of Rev. H. G. DeWitt and Rev. A. B. Earle in 1860, 1869. To these, and to the Divine blessing, upon the faithful and earnest work of the pastors and missionaries, sustained by the prayers, labors and liberality of the Churches, we may attribute our present prosperity. At first our growth was very slow, and our efforts very limited. A serious mistake was made in the places for the annual meetings. It did not meet again in Baltimore for *seven years*, but in other places, such as Gunpowder, Taneytown, Naujemoy, Pikesville, Here-

NOTE.—The reader will remember that all the statistics in the sketch are brought up only to 1885. A reference to the tables in subsequent Minutes of the Association will show an increase of members and contributions.

ford and Washington; the delegates in attendance were consequently very few, viz: 14, 11, 13, 33, 38. Some of the Churches sent no delegates, and the Association itself, with its grand objects, was thus sacrificed to a false notion of the good to be done to the place of its assembling. At its second meeting in Baltimore in 1843, 51 delegates were present, and every one of its fifteen Churches was represented.

Its main object, as stated in the Constitution, is "to advance the cause of true religion in Maryland, by efforts to aid feeble churches and supply destitute neighborhoods with preaching." This it has steadily pursued, by employing missionary pastors and evangelists, commencing with one or two, up to twenty-four or five, annually, for the past few years, at an annual expenditure varying from \$162.59 to \$9,399.00; the average for the last ten years has been \$5,688.00. The total has been \$173,925.00 to 1885.

At first the contributions were very fluctuating. No system was adopted, for in one year, nearly \$1,000 were given, the next, not \$400; and instead of increasing, less was contributed in the ninth and tenth years, than in the fourth and fifth. The larger part of the money came from comparatively few. The great body of members failed to give. In 1846, I wrote the circular letter on "Systematic Benevolence," which was published in the Minutes, calling attention to this evil, and pleading for the "Divine method of charitable contributions," suggested by Paul in 1 Cor. xvi:2. A great improvement has been effected in this respect, by our simultaneous collection in all the churches soon after the Annual meeting, and by the efforts generally made to secure a contribution, large or small, *from every member*. If this is thoroughly done, we need never have the mortifying experience which has occurred more than once, of closing the year in debt.

In addition to its appointed missionary pastors, the Association has frequently employed general agents or evangelists, to travel throughout its bounds, holding protracted meetings, and giving counsel and encouragement to the feeble churches. Great good has been thus accomplished. The names of these brethren, George F. Adams, Joseph Walker, N. G. Collins, H. G. DeWitt, James Nelson, Harvey Hatcher, Isaac Cole and J. B. English, are dear to many in various parts of the State, who have by them been "turned unto righteousness." Besides this, it was the custom in its early

days, to appoint protracted meetings in destitute fields, and designate brethren to attend them; and beginning forty years ago, it has frequently adopted resolutions calling on the city pastors to engage in such labors, and asking their respective churches to give them up for ten days or more for this important service. I regret to say that these last named requests have been far too seldom granted. When the Association met at Nanjemoy in 1839, devotional exercises were continued after the adjournment, when "the disciples were revived, many sinners convicted, and some hopefully converted to God." We commend this example to our District Associations now. In 1842 and 1844, *Camp-meetings* were recommended, to be held in Baltimore county, and all the preachers belonging to the Association were earnestly invited to attend.

A number of colporters have also been employed at different times, and for two or three years *female* missionaries were engaged in visiting the poor and neglected in the city of Baltimore. As long ago as 1868, a report was adopted, urging the plan of selecting brethren of good report, accustomed to speaking in prayer-meeting, our just, useful men, and encouraging them to go out into the destitute parts of our cities, and preach the unsearchable riches of Christ. Very little, however, was done in this direction until 1876, when, by the action of the Executive Board, a "Lay Workers' Association" was organized, and for several years reported a gratifying amount of labor performed. It would be well to have new vigor infused into this important arm of service.

No one can estimate the amount of good achieved through the efforts which have been thus imperfectly summarized. The tens of thousands of sermons preached, the thousands of Bibles, testaments and tracts distributed, the multitude of families visited, and of individuals brought face to face with religious truth, the vast number of children taught in the Sabbath schools, and of converts baptized and enrolled in the churches, gathered and aided by our missionaries, form but the beginning of a work which will go on and on, widening and deepening through time and through eternity. Out of the 56 churches of this Association, 36 owe their origin directly or indirectly to its fostering care; and 11 others are indebted to it for substantial aid in their days of need, besides 4 in the District of Columbia. Two of these former mission stations are now the largest churches in this body, namely, the Union church, North St. with 2,112 members, and the Lee St. church with 824 members.

The "Widows and Superannuated Ministers' Fund" was commenced in 1839 at the suggestion of Bro. Wm. Crane. The first contribution was \$53. The Fund now amounts to \$4,861. Gifts and legacies have been made from time to time, to be invested as a permanent Fund, the interest only to be used for missionary purposes. This now amounts to \$13,283. Yesterday, the noble gift of \$20,000 from Dr. W. G. Rider, made memorable this anniversary. Nor should it be forgotten, that all this money has been raised, and all this work performed, during the period when the contributing churches, as well as the others, were themselves struggling under the enormous burden of erecting houses of worship, and providing for their own heavy expenses. Every Baptist meeting house in Baltimore, and all except four or five in the State of Maryland have been built since the High Street house was erected in 1845, and that has been improved since then, at considerable expense. The total cost of these buildings, including the ground, where that has been paid for, is not less than \$523,000. In this connection I ought to name the Baltimore Baptist Church Extension Society, and the Building Loan Fund, both originated under the auspices of this Association, the former in 1853, and the latter in 1869. The one was designed to combine the efforts of the denomination in the erection of houses in the city, the other to loan money on easy terms to struggling churches. Both have accomplished much good. The Franklin Square, the Lee Street, the Leadenhall Street, the First Colored and Fuller Memorial houses, are monuments of the value of the Extension Society, while nine other houses, either purchased at very great advantage, or saved from the sheriff's hands, are memorials of the usefulness of the Loan Fund. It is, however, to be regretted, that after sixteen years' existence, it amounts only to \$1,526.

This Association has also aimed to put down two serious evils, the erection of houses rashly, and the neglect of insurance. Several meeting houses have been entirely lost, or are now useless, from the first cause; and others have been destroyed by fire and totally sacrificed from the other. As long ago as 1847, a resolution was adopted urging the churches not to undertake the erection of new houses without the previous approval of a council of delegates from at least five churches; and in 1878 "a plan for preventing church debts" was adopted, embodying a similar recom-

mendation, which is published annually in the Minutes. In 1880 a regulation was passed requiring every church aided by the Board to certify that its house of worship is properly insured. Seventeen years ago, the erection or purchase of a parsonage by each church was earnestly commended, especially in the country, with a few acres attached; but up to this date only a few are thus accommodated. Hereford, Longwood, Nanjemoy and Rockville have parsonages, and Waverly is preparing to build one. I believe only one of our city churches (the Seventh) owns a parsonage.

During 1876, a successful effort was made to secure a "Centennial Thank-offering" for the extinguishment of the debts upon all the Mission churches in the Association. A liberal response was made to the appeals issued by the Committee in charge, and the sum of \$12,744.15 was contributed, greatly to the relief of the burdened churches.

In no department of our work have the fruits been more cheering than among the *colored population*. At first, the few colored Baptists in the city were united in membership with the white churches; but in 1836, the First Colored Baptist church of Baltimore was organized with 8 or 10 members, under the pastorship of Rev. Moses Clayton. It joined this Association in 1841, then reporting 52 members. Its location was in an obscure part of the city, and its growth was slow. In 1847, Rev. Noah Davis was brought from Fredericksburg, Va., to act as missionary of this body among the colored race. In 1855, Bro. Wm. Crane erected a large and commodious building on the corner of Calvert and Saratoga streets, where Bro. Davis and his church, and a day-school for these people, were accommodated. Though this particular enterprise afterwards failed, yet by it the foundations were laid for the glorious work since accomplished. Bro. Davis died in 1867, at which time we had but two colored churches in the city, with a total membership of 307. The "Saratoga St. Church" had united with another called the "Union Church;" and in 1868, several members of the Board aided them in purchasing the Disciples' meeting house on North St., near Lexington. From that time their number and strength have steadily increased, sometimes with wonderful rapidity. For instance, in 1870, there were only 3 Colored Baptist churches in Baltimore, with 425 members; and 2 others in the State, with 58 members. Now, they have 16 churches with

5,419 members, or nearly ten times as many as they had 15 years ago, most of them supplied with substantial and attractive houses of worship; while in all the elements of prosperity, intelligence, devotion, liberality, the spirit of union of self-support and missionary zeal, their growth has been equally marvellous. In 1870 a special Committee was appointed by the Board, Bro. F. W. King, Chairman, to give counsel and encouragement to their churches, which appointment has been annually renewed. Their faithful labors have been highly appreciated, and have often received grateful acknowledgment, by our colored brethren.

Next to the preaching of the Gospel, the Sunday school work has engaged the earnest attention of this Association. At each Annual meeting a Report has been presented on this subject, and many of these Reports have been full of valuable thoughts and suggestions. The missionaries have been instructed to devote special care to the young, and probably the majority of the converts baptized by them have been from this class. In 1870 the first meeting of the Baptist Sunday School Association, (originating in this body,) was held in connection with our Annual meeting, and continued thereafter till 1876, when it dissolved. It did a good work in bringing together the Sunday school laborers, inspiring them with nobler views, teaching them better methods, enlisting them in opening new schools, and uniting them in support of our Domestic missions. It assumed one-half the salary of the General missionary, and its collections averaged \$600 per annum, during its brief existence, one year reaching the large sum of \$920. It would be well to revive so useful an organization, or to take some measure more largely to develop the efficiency of this right arm of the church.

The main object of this Association, as already stated, is the promotion of true religion in *Maryland*. For many years its sole attention was given to this special work, though at every session, reports and resolutions were adopted, commanding other departments of christian benevolence. In 1871 an amendment to the Constitution was adopted, "to encourage and promote Foreign missions by disseminating those Bible truths upon which they should be based, and by raising funds for their support," &c. Subsequently the efforts of the women of our churches to advance the cause of missions, at home and abroad, have been repeatedly com-

mended by us. That this has done much to increase the interest of our people in this grand work, is evident from the fact that in this particular, Maryland is the banner State of the South. From a report recently published, it appears that the amount given last year by the 1,000,000 white Baptists of the South, to Home, Foreign and State missions averaged less than 27 cents each. The amount given by Maryland averaged \$2.31 per member; the next highest in the list is Texas, with an average of 47 cents per member. At our session in 1883, \$3,000 were raised for Mexico, at one meeting.

From the beginning, the subject of *Education* has been a prominent one at all our Annual meetings. A standing Committee has every year presented a Report, often very able and eloquent, and earnest addresses have enforced the written arguments. In 1852 a special Committee or Board of Visitors was appointed on the Columbian College, and from year to year since 1841, its condition and claims were laid before us. Large contributions were several times made toward its endowment, notably in 1852, when \$8,655 were subscribed at a single meeting, and again in 1875, when \$11,000 more were subscribed. The Wayland Seminary at Washington, and the Southern Baptist Theological Seminary, have also repeatedly received our commendations, and in 1873, \$1,385 were given to the latter at one of our meetings, besides large gifts afterwards of about \$20,000 from individual members. The important question of *Ministerial Education* has been over and over again pressed upon our attention, and plan after plan adopted, only to prove utterly in vain. In 1855, *thirty* years ago, I had the honor of submitting a carefully digested scheme for a "Board of Education," to be chosen annually, with suitable by-laws and regulations. It was adopted, but died at the moment of its birth. Afterwards, Dr. Samson, Dr. Bacon and others offered resolutions pointing out efficient methods for aiding in this great work, but for some unexplained reason, they all came to nothing. Individual members among us have given liberally for the education of ministerial students, but there has been no organized, systematic plan that has lived more than a single year. The "Students' Fund Society" of the ladies of Eutaw Place church, and its auxiliary in other churches have done a noble work, but not under our auspices. Last year a Committee on the subject was reappointed, has framed an excellent set of by-laws, has already received some donations, and has six young men studying under its supervision.

We hope, therefore, that at last, this very important object has commenced a life of real activity, and will receive the substantial support which it richly deserves.

In 1855, a Committee was appointed "to secure, if possible, some one to undertake a school of high order for the education of girls," and though this matter also had been very often brought before us, with cogent arguments to prove how serious is the loss to the Baptists by their girls being trained in associations hostile to our views, yet nothing has ever been done in this direction. A few excellent private schools have been started by Baptists, but nothing by our united effort. Notwithstanding the want of an Education Society to aid our young ministers, it is highly gratifying in reviewing our history, to see how many laborers for the harvest the Lord has raised up among us, some of them men of national reputation, and others missionaries, who have gone far hence to preach the unsearchable riches of Christ. I have the names of more than fifty ministers who have gone forth from our white churches, besides a large number from among our colored brethren. I may be pardoned for mentioning brethren A. L. Bond and J. Q. A. Rohrer, who perished at sea, on their way to their mission field; Bro. J. Landrum Holmes, murdered by the rebels in China, Bro. Rosewell H. Graves, so long a missionary in that land, and the distinguished educators. Drs. Horatio B. Hackett and Wm. Carey Crane, also the honored Secretary of the American Baptist Publication Society, Dr. Benjamin Griffith, who for more than quarter of a century has guided that gigantic Institution onward and upward in its career of wide-spread usefulness.

From the first, this Association has borne unvarying testimony against the evils of Sabbath desecration and intemperance. At its second meeting, in 1837, very strong resolutions on these two great sins, offered by Rev. Joseph Mettam, were adopted. "*Resolved*, that we regard with deep interest the importance of 'remembering the Sabbath day to keep it holy,' and we would urge on all our brethren, a strict abstinence from labor, travelling and visiting on the Lord's day. That all our churches be earnestly recommended to meet every Lord's day for the worship of God; and if no minister be present, to spend the time in reading the scriptures, prayer, praise and exhortation. That the cause of temperance demands of every christian and every philanthropist, as united and zealous effort to stop the ravages of intemperance in our land."

Similar resolutions, or reports have often been adopted since, and many earnest and thrilling addresses on these topics have been delivered. It also adopted in 1852 a most able and eloquent report, written by Dr. Fuller, on the attempt of Romanism to divide our Public School Fund, and a memorial to Congress to secure religious freedom to American citizens in Foreign lands. It has always been the friend of religious publications. Many appeals for a diligent prosecution of the Bible work, are scattered through its Minutes, and it has almost annually made appropriations for the gratuitous distribution of tracts by its Missionaries. For some years past it has coöperated with the American Baptist Publication Society in the support of colporteurs, both for the white and colored population; and for several years united with that Society in sustaining a general Sunday school missionary for this State. It originated (principally through the efforts of Wm. Crane) the Baptist weekly paper, the True Union, which commencing, in 1850, continued its mission of diffusing light and truth until suspended by war in 1861. It afterwards started the "Maryland Baptist," monthly, and has greatly aided and encouraged the circulation of the "Baptist Visitor," and the "Baltimore Baptist." More than forty years ago it recommended the establishment of a depository of Baptist publications in Baltimore, and in 1852-3, commended for that purpose the bookstore kept by brethren W. S. Crowley and Geo. F. Adams. If such an establishment was needed then, how much more now, when our numbers are so greatly increased. We fail to appreciate the immense power we might wield through this arm of Christian service. Every missionary should practically be a colporter, distributing tracts, bibles and good books, and imitate the example of Rev. S. R. White who, in 1864, distributed through Montgomery county, fifty copies of Dr. T. G. Jones' excellent little volume on "The Baptists."

The completed "History of Baptist Churches in Maryland" is also due to the efforts of this body. Twenty-five years ago, a Committee on this subject was appointed, and though great apathy was exhibited by the churches, its repeated appeals were not in vain. A considerable mass of material was gathered. The History of the old Baltimore Baptist Association, by Rev. Joseph H. Jones, written at our request, was published by us in 1872; and Rev. Geo. F. Adams was appointed to write the histories of the churches con-

nected with us. He labored faithfully, and at his lamented death in 1877, left quite a number of valuable manuscripts, and many historical notes. Others were appointed to complete the work but little was accomplished until 1882, when all the material was turned over to brother John F. Weishampel, to prepare "a short, comprehensive, readable history." With the assistance of others, this has been done, and well done by him, and the work printed in a neat, attractive style. It is earnestly commended to every Maryland Baptist, not only as an interesting sketch of the struggles and trials of our fathers and brethren, but as replete with valuable lessons for our future guidance.

To this body belongs the honor of having originated the *Young Men's Christian Association* of this city, in 1852, which has since developed into an institution of very extensive influence.

The Baltimore "Baptist Social Union" also took its rise from a recommendation in a report on "City Missions" made here in 1883, and the consequent appointment of a Committee to carry out the suggestions.

In 1870, District Associations were recommended, and the details gradually perfected, until now there are four. These are designed to meet principally outside of the city, so as to kindle a greater mutual interest between the city and country churches, and to bring the great objects of christian benevolence closer to the hearts of the masses of our people than can be done at our general Association. They have already done much good, and will accomplish much more, if faithfully carried out.

Let me now name a few lessons taught by this review.

1. Select *populous places* for missionary labor. We cannot have strong churches where there are few people. A mistake here has occasioned much waste of money and toil, and the fruits have often either perished, or been very small. Keep up with watchful eyes our published "Plan for preventing church debts."

2. Select the *best men* that can be had. Very much depends on this. Said a member of the Board long ago: "If you fish with pin-hooks, you will catch only minnows." An evangelist or general missionary is almost indispensable.

3. Throw the mission churches as much as possible on their own resources. Do not weaken and pauperize them by too great liberality. Self-help is the best help. Inspire them with an

ambition to become independent. Insist upon two contiguous country churches uniting in the support of a pastor. It is usually their only hope, and the only way to relieve the Board of an insupportable burden.

4. Make more use of religious publications. By loan or gift let these seeds of sacred truth be sown thickly all over the State by every missionary. Make it a *special duty*, not to be neglected without blame.

5. Pay more attention to the conversion and training of the young. It is difficult to exaggerate the importance of this. We have suffered sadly from its neglect. Revive the Sunday School Convention, Sunday School Institute, and other methods of increasing interest in this work.

6. Aim at *thorough system* in benevolent contributions. Great advance has been made, but rest not until every member of every church and every child in every Sabbath school is *personally* urged to give regularly to God's cause.

7. Above all, *pray for God's blessing*. This has been the spring of all our true progress. This must continue to be our dependence. Let a day of united prayer be annually appointed, and devoutly observed. Then God, even our own God, will bless us, and we shall rejoice in His salvation.

Pardon me for indulging as I close, in brief personal reminiscences. Forty-four years have passed since I, a mere youth of eighteen, became a delegate to this Association, forty-one years since I was chosen a member of the Executive Board, and thirty-eight years since I became its Secretary. There is but one member left in the Board now who was there when I joined it, (Bro. A. A. Chapman.) My eyes grow dim with tears, as I recall the large number of my honored and loved co-laborers who have passed away. I thank God for the privilege of having known and worked with such men; its first Moderator, the wise, conservative, gentle, James Wilson; its first Treasurer, Wm. Crane, sagacious, enterprising, world-wide in his missionary zeal, with the courage and faith of the old Puritan heroes; his son A. Fuller Crane, the sweet singer of Israel, for twenty-five years Clerk of this body, and four years its President; the liberal and excellent Treasurers, W. W. Lawrason, F. A. and Eugene Levering, sr.; the ardent advocate of Sunday schools and temperance, Wm. H. Ryan, who added much

interest to all our meetings by his original, quaint, forcible and humorous speeches; the laborious, godly George F. Adams, editor, historian, pastor and missionary, faithful and abundantly useful in every position; the refined, sensitive, saintly poet of our Zion, Stephen P. Hill; the earnest, active and ever ready John Berg, a gift from our mother country to Maryland; the noble, eloquent and wonderful preacher of the cross, Richard Fuller; the genial, scholarly and "beloved disciple," Brantly, and many others, who now "rest from their labors, and their works do follow them." Nor can I forget the present pastor of the First church, who for more than the third of a century has been one of our bravest and most successful leaders; and many other brethren beloved, who have stood in the fore-front of the battle, contending manfully for the faith, and I rejoice that they have been spared with me to behold "the little one become a thousand, the small one a strong people."

I rejoice with exceeding joy that as one by one my fellow soldiers lay down their swords and retire from the field, God is filling the ranks with others, young, vigorous, full of faith and hope, with gifts and graces to bear onward the banner of the truth. Enriched by the experience of the past, starting from such a grand vantage-ground as we have gained in this Jubilee year, what glorious future triumphs may we not expect!

May God give this mighty host of his elect, wisdom and power to improve their opportunities, and ever to march on from victory to victory!

